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Basilia

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Basilia, also known as "*The Island at the End of the World*" by many, by the Nilfgaardians as **Gynbalia**, and as **Achbegetamaxty** in the Basilian language, is a large island-kingdom located far west of the Skellige Islands, specifically to the southwest of this archipelago. For a long time, it was considered the westernmost place in the known world until the discovery of the [Western Continent](#) by [Fabio Sachs](#) in 1306 and corroboration, later on of its existence in the late 14th century.

Throughout its history, Basilia has maintained a degree of autonomy despite occasional attempts at conquest by people such as the Skelligers, and empires such as Nilfgaard. Since the island's geography, provided natural defenses that helped preserve its independence.

Basilia



Coat of Arms of Basilia

General information

Variation(s) Achbegetamaxty
Gynbalia (by Nilfgaardians)
The Island at the End of the World (until the late 14th century)

Status Menceyate (Island-Kingdom)

Ruler Basilian Crown
Dirgelech's Dynasty

Societal information

Official Language Basilian language

Demonym Basilian

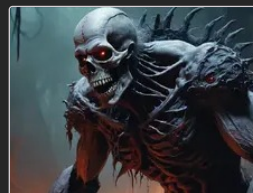
Religion Basilian beliefs

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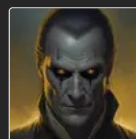
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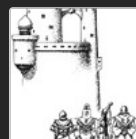
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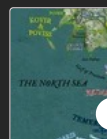
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Naming

The name "Basilia" is derived from the Old Common Speech word "Basileus," meaning "king" or "ruler," reflecting the island's long-standing tradition of strong, centralized leadership.

In Nilfgaardian, the name comes from the terms "gyn" (eternal ice), derived from the Elder Speech "Gyl," meaning "ice," and "balia," meaning "distant land," meaning, "The Icy Distant Land". Although snow is not common, this references the huge dormant volcano at its center, known by Nilfgaardian traders as "Gynbard" (the Ice Mountain). The mountain is named for the white color of its rock and the occasional snowfall, a rarity on the island that adds to its mystique and grandeur.

In the Basilian language, the island is known as "Achbegetamaxty," which can be roughly translated to "Land of the Ancestors." "Achbeg" means "land," and "Tamaxty" translates to "ancestors" or "forebears."

Geography and Climate

As already mentioned, Basilia is a large island dominated by a huge dormant volcano at its center, known by Nilfgaardian traders as Gynbard (the Ice Mountain). The mountain is named for the white color of its rock and the occasional snowfall, a rarity on the island that adds to its mystique and grandeur. This towering peak is a significant landmark, visible from nearly every part of the island, and it plays a crucial role in the island's climate and ecology. The island is bathed to the north, to the south, and to the east by the Great Sea, and to the west by the Tideless Sea, a section of the Great Sea characterized by calm waters and a lack of tides, giving it its name. Basilia's coastline is rugged and rocky, with steep cliffs in some areas, black sandy beaches in the north, and yellow sandy beaches in the south.

The island's climate is varied due to its diverse topography, featuring multiple microclimates, but its general climate can be classified as subtropical. In the north, the landscape is characterized by dense laurisilva and Basilian pine forests, rolling hills, small rivers (in comparison to those present in the Continent) and fertile valleys. The subtropical climate ensures favorable temperatures year-round, making it an ideal region for agriculture. This part of the island is lush and green, with abundant rainfall supporting a wide variety of plant and animal life. The fertile soil in the north allows for the cultivation of a range of crops, including fruits, vegetables, and grains, which are essential to the island's economy and sustenance.

In contrast, the southern part of Basilia presents a different environment. Here, the climate is arid and desert-like, reminiscent of regions such as [Barsa](#). The landscape is dominated by sandy dunes, rocky outcrops, and sparse vegetation. Despite the harsh conditions, the south has its own unique beauty and is home to hardy plant species and wildlife adapted to the dry climate.

The transition between the lush north and the arid south is marked by a series of transitional zones, where one can observe a gradual change in vegetation and climate. These areas are home to unique ecosystems that blend elements of both regions, offering a diverse array of flora and fauna.

History

Early history

Not much is known about the early history of Basilia, and like many other places, it is shrouded in mystery, myths, and legends. Before the appearance of humans with the [First Conjunction of the Spheres](#), it is believed that the island remained uninhabited for a long time. The origins of the island are also not very clear; it is known to be of volcanic origin due to the large volcano at its center, but it is unknown whether it emerged apart from the Continent or was part of it and eventually separated.

It is believed that during the appearance of the elves in the world, the island might have been colonized by them for several reasons. Firstly, remnants of the famous white ships in which the Aen Seidhe elves came to colonize the Continent have been found. Secondly, there are striking similarities between the worship of the sun god Magec by the Basilians and the elves' nature worship, specifically of the sun, known as Feainn. This resemblance extends to the worship of the Great Sun in Nilfgaard. Additionally, there are local legends about people coming from the sea, which align with the narrative of Aen Seidhe elves reaching Basilia.

The final point in favor of the presence of elves on the island before humans, though a bit weaker, is the presence of features like high cheekbones among the locals. Scholars have named this theoretical elven culture/subgroup as the Aen Puau (the Island Folk).

First Conjunction of the Spheres and the appearance of humans

It is also unknown whether the natives of Basilia appeared, like other groups such as the Dauk and the Wozgor on the Continent, after the Conjunction of the Spheres, or if they were part of the Nordlings when they arrived on the Continent, with their ship veering off course and reaching the island. It is believed that they were not, for two reasons: unlike the Nordlings, the presence of hair colors such as blonde or ginger is much rarer, with dark brown and black being more abundant. Additionally, their skin tones can range from fair to olive, and occasionally somewhat more tanned. In contrast, the Nordlings' skin tones range from pale to swarthy.

Furthermore, when asked by foreigners, the oldest locals recount stories saying, "Our ancestors told us that Magec placed us here and left us, and then forgot about us." This suggests that the Basilian people are likely a distinct ethnic group from Nordlings, Nilfgaardians, [Barsamen](#), [Ofieri](#), and others. This cultural narrative, combined with physical characteristics and oral history, supports the idea that the Basilians have a unique origin story separate from other human groups on the Continent.

11th century AR - 10 century AR

Little is known about this period on the island. The only certainty is that Basilia was divided into multiple states ruled by guanartemes, local chiefs who can be compared to dukes in Nordling territories, who governed their respective territories. During this era, Basilian society developed a technological level comparable to that of the Nordlings on the Continent. This period saw the rise of agriculture, the establishment of inland trade routes, and the development of local crafts and industries.

These states were later unified into one, after what the Basilians call the "War of the Moon", scholars speculate that this name may have been due to the fact that the state that unified Basilia was a very weak one, which used nocturnal guerrilla warfare to conquer rival states gradually.

First Contact with the Outside World (10th Century)

In the 10th century, the Basilians had their first encounter with a foreign culture due to the expansion of the trade routes of the Nordlings and Skelligers, along with other factors. This pivotal encounter was with the people of the Skellige Islands, when raiders from that northeastern archipelago, who were heading towards Cidarís, got lost and ended up reaching Basilia. Until then, the Basilians believed that the rest of the world was an infinite ocean inhabited by [sea serpents](#) and that their god, Magec, had placed them on the island for some unknown reason, probably to protect them. Additionally, for reasons that remain unclear, they were not familiar with navigation, which limited their fishing activities to the coast.

The encounters with the Skelligers were hostile, as the latter, having discovered new land, attempted to conquer it but failed. The Skelligers' fierce attempt to dominate the Basilians introduced the islanders to the notion of a greater present danger in the outside world, compounding the threats they already faced from the monsters that appeared on their island after the First Conjunction of the Spheres. This hostile encounter instilled a sense of caution and wariness in the Basilians, causing their contact with the rest of the world to be slow and very gradual.

Despite this, the Basilians managed to turn the encounter to their advantage. After successfully defending their land and avoiding conquest, they reverse-engineered the invaders' ships, thus learning the art of navigation. They developed their own ships, which allowed them to venture a bit further into the sea for fishing activities and occasionally for commercial trips. They began trading with Skellige, after new encounters and more pacific encounters happened, realizing that not all Skelligers were barbaric invaders, and expanded their voyages to the Continent, particularly to Nilfgaardian territories due to the closer distances. Very rarely, they even made trips to Nordling port cities like [Novigrad](#).

Following these initial contacts, more ships from various places began to appear, and Basilia was gradually incorporated into maps. However, there were multiple interpretations of its geography, as the Basilians did not dare to reveal the island's exact shape for fear that it might be used by potential invaders to plan attacks. It was not until the end of the 12th century that the exact shape of Basilia was accurately mapped, based on accounts from various ships passing by and the areas where they arrived on the island.

11th and 12th Centuries

During the 11th and 12th centuries, the Basilians' interactions with the outside world continued to evolve. One significant development was their meeting with the witchers, specifically the witchers of the [School of the Bear](#). These witchers, sometimes traveled through Basilia during their times in Skellige, lending a hand to the locals in dealing with the myriad of monster problems that plagued the island.

The presence of the witchers in Basilia brought a mix of relief and tragedy. Many witchers died at the hands of the local monsters, whose ferocity and numbers were formidable. However, the witchers' encounters with these creatures were meticulously recorded, providing valuable knowledge about Basilia's unique monsters.

These records included detailed observations on the island's flora and fauna as well, which the witchers examined for its potential use in creating new or substitutes for their traditional exilir and oils to combat the monstrous threats living in Basilia.

The presence of the Bear Witchers who survived their time in the island also facilitated further integration of Basilia into the broader world. As the witchers shared their tales and findings in other regions, interest in Basilia grew. And many merchants and scholars became increasingly curious about the island, leading to a slow but steady influx of visitors.

13th and 14th centuries

The 13th and 14th centuries were the periods when most events occurred on the island, with three main events happening hand in hand, starting in the mid-13th century, in 1248, when one of the local nobles, Guanarteme Dirgelech, caused a controversy by marrying a servant who was also a foreigner and non-human, specifically an elf who had emigrated from the Continent to Basilia. According to rumors, he had a child with her. Due to this marriage, the Basilian council of Tagorors, who served as advisors (and rulers in the absence of the Mencey), considered banishing Dirgelech for committing what was known on the island as "crimes against purity," motivated by the Mencey at the time who approved of the idea. Tensions grew, and Dirgelech eventually took up arms with his personal army in an attempted coup d'état to become Mencey and change these prejudiced traditions. This initial attempt failed, and Dirgelech was imprisoned until 1272 when a group of rebels released him, appointed him leader, and helped him achieve his goal after 24 years behind bars. However, this success was only partial. During Dirgelech's time in prison, his elven wife was attacked and harassed, eventually leading to her death by public execution and the mysterious

disappearance of their rumored newborn son before her execution. Despite this, in the following centuries, Dirgelech's Dynasty would still rule the island.

After Dirgelech became Mencey and learned of this, it led him to seek revenge through public executions of the overthrown royal family, with only the young achimencey (prince) [Plaetyn](#) and his mother [Viki](#) surviving, who were forced to flee and move to Nilfgaardian lands in exile but ended in Velen, [Redania](#). Dirgelech, however, sent warriors after them, but fortunately for both, despite not knowing the Basilian language and not understanding them, the famous witcher [Gerald of Rivia](#), who was in Velen at that time, defended them and was rewarded with a stone medallion representing the Basilian god of strategic warfare, Erban, to bring him good luck. In addition, in 1272, the Nilfgaardians tried to conquer the island to turn it into a base of operations for their fleet in preparation for the conquest of the Skellige Isles. However, due to the island's topography and a guerrilla war that was causing them to lose many men and resources, they eventually gave up, with the war lasting approximately two months.

The 14th century, for its part, saw the return of witchers to the island, with one of the future founders of the [School of the Crane](#), [Putnam Pitch](#), passing through the island on several occasions, the most notable being when he was part of Fabio Sachs' expedition that would discover the Western Continent, in 1302. Due to a storm causing damage to the ships, they had to stop in Basilia for repairs, a time they took to rest, and in the case of the witcher, to repair his equipment, as well as provide some help against local monsters, as he had done on other occasions when he had passed through the island.

At the end of the 14th century, Basilia was finally conquered by the Nilfgaardian Empire and incorporated into it as a protectorate, avoiding being Nilfgaardized. With the Basilians in later centuries, paying a portion of the taxes earned by being a key hub for trade between the Old Continent and the Western Continent to the Empire for their services.

15 century - Onwards

As already mentioned, from the 15th century onwards, the geographical position of Basilia made it a key hub for trade between the Old Continent and the Western Continent. This strategic location led to a new wave of prosperity based on trade and taxes imposed on foreign ships that were required to stop in Basilia before beginning the long journey to the various colonies on the continent discovered by Fabio Sachs. Conversely, ships coming from the colonies would also stop in Basilia to replenish supplies and rest from the long journey from the Western Continent before reaching the Old Continent.

The 15th century also saw the frequent appearance of witchers, particularly the adoptive children of Putnam and [Jolanta](#), the witchers members of the School of the Crane. Although these witchers specialized in protecting ships from aquatic and aerial monsters encountered during the long journey between continents, like Putnam did in the past, they also helped the locals with monster problems while the ships and their crews rested, did repairs (in the case it was necessary) and replenished supplies before continuing their journeys.

Culture and Society

The social structure of Basilia is both patriarchal and matrilineal, presenting a unique blend of governance and inheritance patterns that differentiate it from other societal frameworks. In contrast to the feudal society of the Nordlings, where hierarchy is strictly determined by noble birth and vassalage, Basilian society is divided into strata defined primarily by individual wealth and status. Following the unification of the island, Basilia was systematically divided into administrative regions known as cantons. This political reorganization resulted in a significant shift of power dynamics: the traditional *guanartemes*, who once held considerable authority, lost their influence to the *menceys*. The *menceys*,



comparable to kings among the Nordlings, assumed the highest rank in the social and political hierarchy.

The class hierarchy in Basilia is distinctly structured and codified. At the pinnacle is the mencey, whose title is hereditary, passed down through both patriarchal and matrilineal lines, ensuring continuity and stability. The mencey's family members carry the suffix "achi," meaning "successor of the mencey." This suffix signifies their royal blood and eligibility for the throne, with titles such as achimencey (prince) and achimenceya (princess) denoting their status within the royal family.

Beneath the mencey, the tagorors hold significant power akin to both major nobles, advisors of the mencey and the judiciary body of Basilia. They are responsible for maintaining law and order, interpreting laws, and delivering justice, which from the point of view of a foreigner can be classified as even harder than some of the most extreme laws present in the Northern Kingdoms.

The guanartemes, although their direct political power has waned, still play an important role as governors of the cantons. Each guanarteme oversees a canton, managing local affairs and ensuring that the policies of the mencey are implemented effectively. They serve as intermediaries between the central authority and the local populace, maintaining a semblance of the old order while adapting to the new.

The cichicuitzos form the next tier in the hierarchy, akin to minor nobles and soldiers. They are the military and administrative backbone of Basilian society, providing both protection and governance. Their responsibilities include managing estates, leading military units, and serving in various administrative capacities, thereby supporting the guanartemes and the broader governance structure.

At the base of the hierarchy are the achicaxnas, who correspond to peasants, artisans, and similar roles found in other societies. They form the bulk of the population, engaging in agriculture, crafts, and trade. Despite their lower status, achicaxnas are essential to the economy and daily functioning of Basilia, providing the necessary labor and skills to sustain the society.

Due to their isolation, as a means to control the population, female infanticide has historically been common in Basilia, where girls are sacrificed in honor of Moeiba during nocturnal rituals conducted under the full moon by local priests. However, with increased contact with the outside world, this practice has been greatly reduced.

Basilia, as mentioned before, is a matrilineal and yet patriarchal society. This combination means that while lineage and inheritance are traced through the female line, men hold most of the power and authority. In this context, polyandry, though rare, is accepted, especially among the equivalent of nobility. As it is seen as a way to strengthen alliances and ensure the support of multiple families.

Basilians typically construct their cities by utilizing natural spaces such as caves, although they also have villages and towns on the surface, primarily in the valleys. These cave-initiated cities often expand both outward and inward, maximizing the use of limited space on their island. This approach allows them to preserve surface land for essential activities like cultivation and livestock farming. The scarcity of their cities is partly due to the challenges posed by monsters that inhabit many of these caves, making expansion a perilous endeavor.

Regarding the burial of their dead, the Basilians create extensive necropolises, usually located in the deepest parts of their cities.

Language

Much about the Basilian language remains elusive, as fluent non-native speakers are rare. However, the way Basilians articulate phonemes when speaking the [Common Tongue](#) provides valuable insights into their native phonology.

One notable feature is the pronunciation of the phoneme "C" as "S." This substitution points to a simplification process where a more complex sound is replaced with a simpler, more sibilant one. Similarly, the "S" sound at the end of a word or before a consonant is pronounced as an aspirated "h." This transformation might indicate a phonetic shift aimed at easing the transition between sounds, reducing the effort required for articulation.

Another aspect is the aspiration of the "j" sound. In many languages, aspiration adds a breathy quality to consonants, often to distinguish between similar sounds. In Basilian, this likely contributes to a distinct phonetic identity. Velarization of the "n" sound involves the tongue approaching the velum (the soft part of the roof of the mouth), creating a deeper, more resonant nasal sound. This velarization can alter the quality of neighboring vowels and consonants, adding a layer of complexity to the language's phonology.

The pronunciation of "h" as "j" is another significant feature, suggesting a shift in the place of articulation from the glottis to a more palatal region. This change not only affects the sound itself but also influences the phonetic environment around it. Similarly, the pronunciation of the "ch" sound with a voiceless palatal plosive indicates a preference for a more defined, abrupt sound over the fricative or affricate that is common in many languages.

These phonological features suggest that Basilian speakers employ a range of phonetic processes, such as aspiration, velarization, and shifts in articulation points. These processes likely serve to create a cohesive and efficient phonetic system within the language. The tendency to simplify complex sounds and adapt them to more uniform patterns may facilitate pronunciation and enhance linguistic fluidity.

Another thing known about the Basilian language, due to the large number of left-handed people found on the island, is that it is written from left to right, instead of right to left as in other languages.

Population

The island host a population ranging from 30 000 to 70 000 inhabitants. As already mentioned, the average Basilian have skin tones that can range from fair to olive, and sometimes darker, being more tanned, offering a spectrum of shades, depending on the region of the island. Hair textures vary widely, including straight, wavy, or curly. Hair color is mostly dark brown or black, with lighter shades like brown and occasionally blonde and dark ginger hair also present. Facial features are diverse, often combining a variety of structures such as high cheekbones and a range of eye shapes similar to those present in various of the Nilfgaardian provinces close to the Lower Alba. The eye color is predominantly brown, but hazel, green, and occasionally blue eyes can also be found. Body types, like in the Northern Kingdoms vary, from slender to more robust builds.

Again, like in the Northern Kingdoms, (specially after the 15th century) population in the coastal cities of Basilia tend to be more diverse due to trade interactions and the travels between continents. With pockets of Nordling, Fabiolan, Melukkan, Oferi and Zangvebarian people being present and mixing with the locals.

Economy and Trade

The currency of Basilia is called amk'en (sun), and, as its name indicates, it has

the shape of a sun. It is believed to have been designed in that way to honor the main god of the Basilian pantheon, Magec. Two hundred small amk'ens are equivalent to six Nilfgaardian florens. The currency is made from gold and other less important metals such as copper and tin since gold is even rarer than on the Continent.

This combination allows the am'kens to be lightweight and durable while still maintaining significant intrinsic value due to the gold content. The sun-shaped design isn't just symbolic; it also incorporates security features. Tiny notches are etched along the sun's rays, each one unique to a specific denomination. This deters counterfeiting, as replicating these intricate details is extremely difficult.

Additionally, the amk'ens come in various sizes, reflecting their value. The smallest am'kens, worth one unit, might be the size of a large coin, while a high-value 1000-amk'ens piece could be a small medallion. This size difference not only makes it easier to distinguish denominations but also serves a practical purpose. High-value transactions wouldn't require carrying massive sacks of coins.

Due to its geographical position, trade in Basilia was mainly internal, with occasional arrivals of Skelliger, Nilfgaardian, [Zangvebarian](#), [Hannuan](#), [Melukkan](#), and [Ofieri](#) ships. These ships, on their way to cities such as Novigrad, made stops in Basilia to replenish stock such as food, due to the much lower port fees compared to continental ports. This allowed Basilians to obtain goods from abroad through maritime trade. The main exports of Basilia include mojo, a type of spicy sauce, unique wines that compete with Hannuan Spicy Wine and Toussaint's wines, various unique alcoholic drinks derived from different fruits, such as tunos, cheeses, cochineal-derived dyes such as purple, sugar cane (later on in history, the plant was exported from Basilia to the Western Continent), amber, and gofio, a food consisting of unsifted flour of roasted cereals used in different food preparations.

This changed, as already mentioned, from the 15th century onwards when the geographical position of Basilia made it a key place for trade between the Old Continent and the Western Continent, causing a new wave of prosperity to emerge based on trade and taxes imposed on foreign ships that were forced to stop in Basilia before starting the long journey to the various colonies present on the continent discovered by Fabio Sachs, and vice versa with the ships coming from the colonies to the Continent, making a stop in Basilia to replenish supplies as well as rest from the long journey from the Western Continent before reaching the Old Continent.

Religion and Beliefs

The Basilians primarily believe in a duo of male and female deities with solar and lunar attributes, respectively. These deities are Magec (the one who possesses radiance) and Moneiba (the smoky radiance). Their names likely refer to the sun and to partially cloudy nights with a full moon. Magec is often depicted as a bright, radiant figure embodying the power and life-giving qualities of the sun, while Moneiba is seen as a mysterious and serene presence, representing the moon and its influence on the natural world.

Alongside these primary deities, there is a set of minor deities considered their children, who are associated with various aspects of nature and Basilian life. For example, Juno is related to marriage, fertility of both the land and people, and the family, while her brother Capr is responsible for the fertility of animals and the protection of livestock. These deities play crucial roles in the daily lives of the Basilians, with rituals and festivals dedicated to ensuring their favor and blessings. Juno is often invoked during weddings and planting seasons, symbolizing the hope for prosperous unions and bountiful harvests. Capr, on the other hand, is revered by herders and farmers, who seek his protection over their

animals and livestock.

Additionally, there is Erban, the god of strategic warfare; Niv, the goddess of waters; Ombrion, the god of darkness and violent war; Planasia, the goddess of the earth; and Tamaran, the god of winds. Each of these deities has specific domains and attributes that reflect the diverse natural and societal elements the Basilians encounter. Erban is worshipped by warriors and leaders for his wisdom in strategy and battle tactics, while Ombrion represents the darker, more chaotic aspects of conflict, feared and respected for his power. Niv, the goddess of waters, is essential to the coastal Basilians, who depend on her for safe voyages and abundant fish. Planasia, embodying the earth, along with Juno and Capr, is central to agricultural practices. Tamaran, as the god of winds, is crucial for sailors and farmers, being part of a trio related to agriculture, with Basilians seeking his favor for good weather and bountiful crops.

The main population centers of Basilia, located around the coast, are named after these deities and are where they are typically worshipped. These coastal cities not only serve as hubs of religious activity but also as centers of trade, culture, and governance of the various cantons into which the island is divided. Temples and shrines dedicated to these deities are prominent features of these cities, with grand festivals and ceremonies held regularly to honor them. In contrast, the worship of Magec and Moneiba is widespread throughout the island, transcending regional and communal boundaries. Their worship is integrated into the daily lives of the Basilians, with smaller, personal altars found in homes and communal spaces alike.

Two notable characteristics of their religion are that it is deistic, meaning their gods do not intervene in the world (at least the main ones), and that Magec is worshipped only by men while Moneiba is worshipped only by women. This gender-specific worship underscores the cultural norms and societal structures of the Basilians, reflecting a balance and division of spiritual responsibilities. Men, aligning themselves with the sun's energy and vitality, seek Magec's guidance in their public and familial roles, while women, resonating with the moon's cyclical nature, turn to Moneiba for wisdom and support in nurturing and sustaining their communities.

Contacts with other civilizations have introduced the worship and practices related to foreign deities, which have been syncretized and incorporated into the Basilian pantheon after missionaries visiting the island failed to convert the locals. Deities such as [Epona](#) and Telawel from the Nordlings and Freya from the Skelligers, along with more modern religious practices from the cult of the Great Sun from Nilfgaard, have been integrated without much difficulty into the religious life of the island.

The most popular of these foreign deities is Epona, who, in the Basilian pantheon, became the sister of Capr due to being the goddess of horses and eventually transformed into the goddess of zebras and donkeys, which the Basilians domesticated. Epona's worship has become deeply ingrained in Basilian culture, with her symbols and attributes merging seamlessly with local traditions. Temples dedicated to Epona are adorned with imagery of zebras and donkeys, and her festivals often involve parades and races showcasing these animals.

Monsters, Wildlife and Flora

The island of Basilia is home to a diverse range of unique fauna, as well as monsters that were trapped during the [first Conjunction of the Spheres](#). Among them are the well-known tivikenas, hounds similar to the ice hounds used by the Wild Hunt, with a dark appearance, red eyes, and a size reminiscent of wargs. Many scholars believe they are beings that came from the Para-Elemental Plane of Shadows during the phenomenon. The ladonis (ladon in singular) are another fearsome monster, a possible relative of the [hydra](#), which, unlike the hydra who is



present in aquatic areas and swamps, lives on land, mainly in the interior. Their home is usually the volcanic tubes of Gynbard. This is followed by the parotraws, a distant relative of the continental griffin, which in many aspects resembles the southern Continent's parrots, and the adarlichgwins, another relative of the continental griffin, more similar to it. The cefonkas, carnivorous plants with rapid reproduction, reminiscent of archespores despite not being related. A subspecies of the continental culebre, the black-and-white culebre. [Gigascorpions](#), which were accidentally brought by merchants from Barsa. Guayotas, a type of elemental believed to come from the Para-Elemental Plane of Magma. Usually, they pose no problem because they are dormant in the volcanic tubes of Gynbard. However, when they awaken, they often cause considerable trouble, although not as much as an ifrit. Morgens, monsters similar to nixas but without wings, have been reported on their coasts along with deep drowners and nixas. Also, water leapers are found in the island's ravines and lagoons. A pig-like monster known as henwen, along with various dire creatures, such as dire wolves and the once-abundant dire bear that was present in many parts of the Continent. Additionally, other less fearsome draconids than those already mentioned, but still dangerous, such as the zevag, the grost, the vugana, the zix, the voru, the nuvon, monsters such as the koakun, fogo, maxios, birdwhale, mock whales, whale crocodiles, aurakeris, seamingos, armoxs, river cats, giant sea swans, mantovenators, black dragonbirds, serieraptors, walnuts, thorn wyverns, and some other common monsters to the Continent like the anorupatisu, the arachonomorph colossi, the armoured shredder, the baelide, the delex, the drenda, the fendong, the garm, the grecko, and a subspecies of the Water Hag, known as the Basilian Hag. The existence of more undiscovered monsters unique to the island or believed to be extinct in the Continent is not discarded.

Regarding fauna, the bird life includes the black-bellied sandgrouse, the Basilian graja (a subspecies of red-billed chough), the blue chaffinch, the Basilian blue chaffinch, the Basilian chiffchaff, the Basilian chat, the Basilian goldcrest, the Basilian chaffinch, the Basilian Hannuan vulture, Bolle's pigeon, Laurel pigeon, Plain swift, and Houbara bustard.

Terrestrial fauna includes the giant lizard, the Basilian giant lizard, and the Vicovarian giant lizard. Mammals include the Basilian shrew, the Basilian big-eared bat, the Barsani hedgehog, the Basilian mouffon, and the Basilian zebra, which was domesticated by the Basilians during the early days of human habitation, the Basilian donkey, various unique breeds of cows, sheeps and dogs. Also, various species of giant tortoises endemic to the island, giant rats, the long-legged bunting, and the Dune shearwater.

Fish species found in Basilia include many species of shark, ray, moray eel, bream, jack, grunt, scorpionfish, triggerfish, grouper, goby, and blenny. Additionally, there are many invertebrate species, including sponge, jellyfish, anemone, crab, mollusk, sea urchin, starfish, sea cucumber, and coral.

Marine mammals include large varieties of cetaceans, including rare and not well-known species, such as the Basilian monk seal.

Basilia's marine ecosystem is further enriched by an array of unique and exotic creatures. Among the cetaceans, notable species include the Basilian dolphin, a smaller, agile dolphin, the Basilian blue whale, which migrates seasonally around the island. There are also sightings of the elusive Basilian Killer Whale, which has a unique hunting pattern adapted to the island's rich marine life

Basilia's plant life is just as diverse as its fauna. The lush laurisilva and pine forests, along with the volcanic tubes, coastal areas, and inland ravines host a myriad of plant species, many of which are endemic to the island. The varied forests are dominated by species such as laurel, dragon trees, and giant ferns. Coastal regions support hardy shrubs and salt-tolerant plants, while the volcanic tubes are home to unique mosses and lichens.

Governance and Politics



The island of Basilia is a menceyate, equivalent to a kingdom in other societies. As mentioned, Basilia's social structure is both patriarchal and matrilineal, presenting a unique blend of governance and inheritance patterns that distinguish it from other societal frameworks. This dual system means that while men typically hold positions of political power, lineage and inheritance are traced through the female line, creating a balance between male and female influences in societal affairs.

Unlike the feudal society of the Nordlings, where hierarchy is strictly determined by noble birth and vassalage, Basilian society is divided into strata defined primarily by individual wealth and status. This allows for greater mobility compared to other societies if one can acquire more wealth or status and demonstrate it to the tagorors, who have the authority to accept or deny such advancements.

Typically, this mobility occurs from the achicaxna class to the tagoror class, passing through the classes that are in between. As mentioned before, the inferior classes, through hard work, trade, or other means, accumulate wealth and influence. When an individual from these classes attains sufficient wealth and status, they may petition the tagorors for recognition and elevation to the next class superior to theirs.

Occasionally, individuals can even ascend to the position of mencey. Advancement to mencey can occur through strategic marriage pacts, where alliances are formed with the ruling family, or by challenging the current mencey. In such a challenge, the tagorors must accept that the challenger has more status or wealth than the current mencey.

Notable Locations



Cantons

Northern Cantons

- Aridane
- Tijuya
- Tamanca
- Ahenguareme
- Tigalate
- Tedote
- Tenagua
- Adeyahamen
- Tagaragre
- Tagalgen

Eastern Cantons

- Dift
- Tedda
- Utiaca

Western Cantons

- Gorban
- Taoro
- Uskvern

Southern Cantons

- Jandia
- Maxorata
- Wyel

Cities

- [Capraria](#)
- [Erbania](#)
- [Junonia](#)
- [Nivaria](#)
- [Tamaran](#)
- [Planasia](#)
- [Ombrion](#)

Mountains

- [Chinet](#)
- [Cymri](#)
- [Difed](#)

Lighthouses

- [Eseró](#)

Villages and Towns

- [Yoegir](#)
- [Invale](#)
- [Roygrata](#)

Notable People

- [Cervin](#) (speculated)
- [Dirgelech](#)
- [Plaetyn](#)
- [Valgridovt](#)
- [Viki](#)

Trivia

- Basilia is the name given by the community to the unnamed land of the quest [From a Land Far, Far Away](#) of The Witcher 3. The name is derived from the Greco-Roman mythological island of [Baltia](#).
- The main inspiration of Basilia is the Canary Islands along with Welsh influences derived from the language spoken in the quest of The Witcher 3.
- Achbegetamaxty is a fusion of the different names that the Canary Islands have in their aboriginal language.
- The name of Gynbalia is based on the name that the Romans gave to the island of Tenerife, Nivaria, and its volcano, Teide, which was occasionally snow-capped due to its high altitudes.
- Most monsters, except those already present in the article from its previous version, those from Canarian and Welsh mythology, and the ladon from Greek mythology, are original monsters inspired by invasive species present in the Canary Islands or taken from the abandoned The Witcher Wiki, The Witcher: Rising Flames, as a tribute. The cifonkas are inspired by the plant known as Rabo de Gato, the black-and-white culebre by a type of Californian snake (in addition to the culebre from Cantabria in Spain), the parotraws by Argentine parrots, the zevag inspired by the gulper from Fallout and the Central American gecko, the grost inspired by the anole, the vugana inspired by the Yemen chameleon, the zix inspired by the frilled lizard, the voru inspired by the horned iguana, and the nuvon inspired by the Australian water dragon.
 - Some names of the unique monsters, come from the [Speculative Evolution Wiki](#), which would be used, not only as reference, but inspiration (not a copy) anyway, credits to the different authors who made them. Some, despite being animals, would be placed in the category of monsters, because they wouldn't have an ecological

niche.

- The Walnut would be based in this fanon cryptid : [The Beast of Walnut Creek](#).

Categories



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